Satvika Puranas:

- **Vishnu Purana**
- **Naradiya Purana**
- **Padma Purana**
- **Garuda Purana**
- **Varaha Purana**
- **Srimad Bhagavata Maha Purana**

Rajasa Puranas:

- **Brahmanda Purana**
- **Brahmavaivarta**
- **Markandeya Purana**
- **Bhavishya Purana**
- **Vamana Purana**
- **Brahma Purana**

Tamasa Puranas :

- **Matsya Purana**
- **Kurma Purana**
- **Linga Purana**
- **Shiva Purana**
- **Skanda Purana**
- **Agni Purana**

Among these puranas Satvika Puranas lead one to liberation, Rajasa do not cause good and tamasa puranas lead one to hell.
Having said this, not all portions of the Rajasa and Tamasa Puranas are invalid. Wherever they are in accordance with other satvika puranas they are perfectly valid.

Never take the Puranas literally. Be ware of the 3 types of Languages

Puranas use 3 types of languages to convey their messages. As an example:

The statements 7.1.29 to 7.1.32 from Srimad Bhagavat (Quoting the most famous below)

Gopyah Kaamaat Bhayaat Kamso

Dweshaat Chaityaadadayo Nripaah

Sambadad Vrishnyah Snehad

Yooyam Bhaktya Vayam Viboh

Translation: Gopis attained Krishna through Love, Kamsa through fear, while Shishupala, Paundraka etc through hatred.

This statement is used to justify God can be attained by hatred also.

However we need to remember that Puranas are written in Bhasha Traya (3 kinds of languages) - Samadhi, Darshana and Guhya.

Samadhi Bhasha means something is written as it is.

Darshana Bhasha means something is written as it appears (may not be actually as it is), and VedaVyasa wrote as it appeared to whoever was watching it (not necessarily Vyasa's point of view always)

Guhya Bhasha means something totally different is written whereas the meaning is entirely different.

Even though Vyasa wrote the Puranas, he used all the 3 languages. He knew things would get complicated and hence wrote Laxana Granthas. Unfortunately for us, all the Laxana Grantha meant for interpreting the Purana stories symbols and messages are lost.

Hence we have to interpret the Puranas now based on acceptable PramANas (Vedas[Shruti], PancharAtra, mUla rAmAyaNa, Smrtis in accordance with Shrutis) and nirNAyaka Brahma Sutra.

That's when this particular Shishupal incident described above becomes evident was written in Darshana Bhasha (i.e. as it appeared to few viewers of killing of Shishupal at Rajasuya that the atma inside him reached Krishna, whereas it is said that it is the Jaya in him reached Krishna and not the real Asura atma present in that body.

So after reading the Puranas in the context of pramANas, the Virodha Bhakti is not true.